

The Converted Catholic

EDITED BY REV. JAMES A. O'CONNOR

"When thou art converted, strengthen thy brethren."—Luke XXII: 32

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EDITORIAL NOTES

PEOPLE instinctively seek comfort and relief when the trials and tribulations that are incidental to human life press upon them. Consolation may not come from the remedies suggested by those who may say that they have a panacea for all the ills that flesh is heir to, and keen disappointment frequently follows such experiments. But there is unfailing comfort for the Christian in the promises of God to be found in the Bible. It is a marvelous characteristic of the Holy Book that every one can find in its pages the promises that are suited to the special need of the hour. There may be many prayer-books, books of devotion and means of grace which people use as occasion requires. But no remedy devised by man can take the place of the Word of God. Communion with Him is assured while the Book is in our hand and the mind feeds upon the most sublime thoughts. To some persons Bible study may seem to be a task, but when the reading is devotional the presence of God is manifest. It is His Book, and every person has a right to use it. Indeed the Bible may be accurately described as a letter from the Father in Heaven to every human being.

To withhold the Bible from the people and discourage them from using it is the greatest evil that the Roman Catholic Church has inflicted upon the world. In Catholic countries uprisings against the Church by the outraged peoples are among the natural fruits of the deprivation of God's light and truth and comfort.

Strength and Comfort in the Service of God

With the Word of God as food for the mind and the love of Christ in the heart to strengthen and comfort amid the difficulties and trials that are inseparable from human life, the Christian believer can rejoice evermore and be active and zealous in making known the purpose and power of God in the salvation of other souls. To bear witness for Christ where sin and superstition abound is a great privilege for every Christian; and the dear Lord who gave Himself for us even to the death on the Cross will supply the needed strength to be His co-worker.

"I said, 'Let me walk in the fields,'
 He said, 'No; walk in the town,'
I said, 'There are no flowers there,'
 He said, 'No flowers, but a crown.'

"I said, 'But the skies are black;
 There is nothing but noise and din.'
And He wept as He sent me back—
 'There is more,' He said, 'there is sin.'

"I said, 'I shall miss the light;
 And friends will miss me, they say,'
He answered, 'Choose to-night
 If I am to miss you, or they.'

"I pleaded for time to be given.
 He said, 'Is it hard to decide?
It will not be hard in heaven
 To have followed the steps of your Guide.'

"Then into His hand went mine;
 And into my heart came He;
And I walk in a light divine
 The path I had feared to see."

Christ's Mission Work

The congregations attending the services in the chapel of Christ's Mission every Sunday are greatly pleased at the enlarged entrance to the building. The removal of the stone balustrades has made the entrance much more attractive and increased the facilities of admission. Further enlargement of the seating accommodation in the chapel is in contemplation. The number of Catholics that attend the services is one of the marked features of the meetings this season.

On Sunday, September 26, Pastor O'Connor spoke upon "Scientific Discoveries and Religious Truth." After alluding to the recent announcements of important discoveries in Polar regions, he pointed out that however much progress might be made in our knowledge of material things, the concerns of the spiritual life are of far greater moment to us as individual souls. With regard to the Hudson-Fulton celebration he said that Hudson and Fulton were both Protestants, and that the Roman Church had no part nor lot in either the discovery of the Hudson or the application of steam to navigation. He also alluded to the Dutch and Irish Protestants represented by the men whose names just then were on all lips, and the sturdy stubbornness with which they fought and bled and died—and lived—for the principles of liberty and of free institutions.

It was characteristic of the Roman Church that by outward display in the processions it sought to impress upon the public its numerical strength, and thus get some prestige out of the celebration.

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After Pastor O'Connor's sermon on October 3, when he referred to the Hudson-Fulton celebration and the strong Protestant faith of the early settlers in New York, especially the Dutch, and after them the English and Irish with the fine Huguenot element, there were many testimonies from converted Catholics who now rejoiced in the same faith that had distinguished those pioneers.

At the service on October 10 Pastor O'Connor referred to Columbus day (October 12), which for political reasons had been made a holiday in this State. He explained that Columbus had no part in the discovery or settlement of the United States, but that his explorations and exploitations were in South America, where no progress had been made in comparison with the northern part of the continent. At the close of the pastor's sermon, an Italian lawyer, a converted Catholic, delivered an eloquent address. This gentleman will attend the services regularly this season. He is a good lawyer, and a truly converted man, who knows his Bible.

Rome's Losses—Protestant Gains

In the October Converted Catholic reference was made to the requests for prayer sent to The Catholic News, of this city, by Roman Catholics for the restoration to the faith of Rome of friends or relatives who have gone to swell the many millions who have turned away from that Church during recent years.

The last paragraph reads thus:

The persons for whom prayers are asked in The Catholic News form only a small percentage of those who are continually leaving the Roman Church. In spite of its claims to be the only true church founded by Christ who promised to give rest to all that should come unto Him these people have not found rest to their souls or the satisfying of their spiritual needs in the Pope's Church. If they had they would certainly not have left it. Though the News will say so, all these converted Catholics have joined Protestant Churches.

The last sentence, as written, was: "Though the News will not say so, all these converted Catholics have joined Protestant Churches." The printer must unconsciously have left out the word "not," because, as we said last month, the printer and everybody connected with this Magazine, should be a sound Protestant. Indeed, the Catholics who read it regularly become good Protestants in time, and, what is better, they unite with the various Churches as good Christians. Letters constantly come to this office from such Catholics, and the testimonies of those converts at the services in Christ's Mission form a delightful feature of the meetings, and afford inspiration and encouragement to all who hear them.

Souls redeemed from sin and superstition will be the great reward of every Christian worker. "They that turn many to righteousness shall shine as the stars in the firmament for ever and ever."

Priests Forsaking Rome

The press is continually recording the good news of the abandonment of the Roman Church on the part of Catholic priests. In the May number of The Converted Catholic reference was made to the cases of the Rev. Louis Amalric

and several others; and since then we learn from the New York Churchman that:

The Rev. John V. Quinn, a priest of the Church of Rome, has been received into communion by the Bishop of Washington, D. C., at his chapel. He will be admitted to the ministry of the Protestant Episcopal Church as speedily as the canons allow, and become an assistant minister in Ascension parish. Father Quinn is a native of Utica, N. Y., a man of fine abilities and excellent education.

Father Quinn was rector of Ave Maria Church, Ilion, N. Y., when he withdrew from the Roman Catholic Church. He had been an interested reader of *The Converted Catholic*, for which a friend of his who had returned to the Protestant faith from Romanism had subscribed. The Bishop of Washington, Dr. Harding, who received Father Quinn into the Protestant Episcopal Church, is an Irishman by birth. The late Bishop Henry C. Potter, of New York, was also ever ready to welcome priests out of Rome into Protestantism.

A Rome despatch to the *New York Times*, October 10, 1909, said: "Father Auracher, a well-known Capuchin preacher, who returned here recently from the United States, has left the Church, owing to divergence of belief with his superiors."

Some months ago the Rev. Brother Desidirius, a member of the Alexian Brotherhood for fifteen years, and employed for ten years at St. Louis, in their hospital, renounced his vows of celibacy and resumed his family name John Much in order to be married to Miss Augusta Wrobel, of St. Louis. It was said at the hospital that he had obtained a special dispensation from Rome so that he could marry the young lady of his choice.

Some priests say the United States will be a graveyard for the Roman Catholic Church, in regard to both priests and people; and if it were not for the favor and support of influential Protestants and politicians who do not know the real nature of the Papal tyranny over all the members of the Church—clerical as well as lay—the emancipation of the Catholic people from the Papal despotism that keeps them in spiritual and intellectual bondage would be much more rapid than it is now.

The Confessional in Court

Last September, in the Third District Court of New Bedford, Mass., a man named Manuel Amancio sued the Rev. Manuel de Souza Travassos for \$1,000 damages because his wife was living apart from him. Father Travassos had told her that, because her marriage had been performed by a civil officer, she had never been married at all, but was living in concubinage.

A remarkable feature of the case was that, in spite of the objections of Father Travassos, Judge Milliken ordered Mrs. Amancio to repeat the words that passed between her and Father Travassos in the confessional box of the church.

Mrs. Amancio also said that the priest had told her that her husband could leave her and marry another woman; and that he could not give her absolution unless she told her husband to come to the church and be married or else leave him. She added: "I told him what the priest had said. Since then some people have told me that my marriage was all right, just as good as any other, so I am willing to go back to my husband and live with him."

On cross-examination Father Travassos said he had never read the Massachusetts marriage laws.

The most important feature of the case, however, was the setting up of the Papal edict commanding Catholics to be married by priests alone, above the laws of the Commonwealth of Massachusetts, and the priest's statement that because of failure to obey this decree, the woman's husband was free to abandon her and marry someone else.

"The secrets of the confessional," to which the newspapers referred in discussing this case, do not apply to the revelations made by the penitents, but only to secrecy on the part of the priest. The priests, however, talk over among themselves the interesting cases heard in the confessional.

The case against the New Bedford priest was decided on October 12, when Judge Frank C. Milliken awarded the husband fifty dollars damages. After such an experience it may be confidently assumed that Manuel Amancio will not permit his wife to go to confession again to any priest. The Bible way of salvation should be told to those people.

Good Work for the Italians

The First Italian Presbyterian Church in Philadelphia was dedicated on October 3, 1909, the opening exercises lasting through all the week. As will be seen, it is a handsome



Courtesy Philadelphia Presbyterian.

Italian Presbyterian Church, Philadelphia.

building, accommodating 1,200 people, and equipped for all forms of institutional and Sunday-school work. It is located in the heart of the Italian colony in Philadelphia.

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Italian Methodist Missions

In September the thirty-nine Italian congregations of the Methodist Episcopal Church in the eastern half of the United States were organized into a Mission, which was placed under the superintendency of Dr. Frederick H. Wright, of Pittsburg, Pa.

This action was officially taken at Pittsburg by Bishop L. B. Wilson. Meetings of various kinds were held for six days. On several evenings evangelistic meetings took place in a tent. One evening Bishop William Burt delivered a fine address.

On Monday, September 20, the anniversary of the fall of the Temporal Power of the Pope, the service was of a patriotic character and was a time of great enthusiasm.

The Rev. Antonio Milanesi, one of the priests who was converted in Christ's Mission in 1896, was one of the secretaries of this convention. He is superintendent of a large Italian Mission in Wilkesbarre, Pa.

Rev. Dr. Wright, the Superintendent of this Italian Methodist organization, is eminently qualified for the position in which he has just been placed, having resided for several years in Rome as pastor of the Methodist Church there, and since his return he has always been a zealous worker for the evangelization of the Italians in this country.

500 Indulgences Offered as Premium

A typewritten circular sent out from Carmel Priory, 338 East Twenty-ninth street, in this city, reads as follows:

The Carmelite Fathers, burdened with an enormous debt of \$120,000 on their Parochial Schools, in one of the poorest districts in New York, and costing \$10,000 yearly to run them, fervently appeal to your charity for help.

We must save the children from perdition.

The Catholic school is the necessary means to that end.

We are sending you a few tickets; when you have disposed of five books of tickets, on presenting here personally or on mailing the returns and stubs and brown coupons on back of book you will receive immediately a very beautiful seal-covered gilt-edged prayer-book.

Dispose of ten books and you receive at once a magnificent Gold Rosary with the Crozier Indulgence of 500 days attached to each Hail Mary.

A solid gold cross is offered for the sale of twenty-five books and a gold Waltham watch for the disposal of fifty.

The letter concludes:

Thanking you in anticipation, we promise to offer up the Holy Sacrifice of the Mass weekly during the whole year for your spiritual and temporal welfare.

Yours very gratefully,
P. P. O'Dwyer, O.C.C., Pastor.

Italian Priests and Laymen Become Protestants

Among other priests who have recently left the Roman Church in Italy are the Rev. Giovanni Sforzina, a professor of Philosophy in the Catholic Seminary of Macerata, and the Rev. Professor Giuseppe Mina-Capelli, who have been received into the Methodist Episcopal Church in Rome.

Professor Sforzina in a public statement, said he had left the Roman Church because some of its dogmas were contrary to reason, and often based on erroneous interpretations. He wished to become a Protestant Christian because he preferred simplicity of worship, a truer conception of Christ and the Christian ministry, and also because of the patriotic spirit of the Protestants, which proudly upheld the national flag.

Professor Mina-Capelli made a public adjuration of Roman Catholicism, and said that after three years of careful examination of its teachings and administrations he found "the total absence of the ideals preached by Christ, and of the fruits of Christ's redemption."

The leading papers of the country devoted much space to the public statements of these men; all the more as for twenty years Professor Sforzina was widely known as a priest and a man of great piety and learning.

* * *

As the result of a revival at Campiglia dei Berici, Venetia, a mission church has been erected and dedicated. The ground for the church and parsonage was given by a convert from Catholicism named Tosetto, who, with other converts, gave free labor on the buildings to keep down the cost.

Several disturbances, instigated by the priest, took place during the building work, and on one occasion a bullet fired at Tosetto by a hidden assailant passed through his hat. The opening services were crowded, in spite of the circulation of a document threatening excommunication by special order of the Pope against all who should "either directly or indirectly take part." The same penalty was promised to all who should "even for curiosity venture into the building, or read the heretical books."

Freedom and Progress in Italy

The determination of the Italian Government to give religious liberty to all has been shown by its action at San Benedetto dei Marsi, where the Protestants have been subjected to insult, violence, boycotting and interference with their meetings. The Government sent a strong military force to maintain order, and as a result of an investigation fines and terms of imprisonment were inflicted on fourteen persons. An action has also been commenced against the parish priest, who is accused of having instigated the disorderly conduct. The behavior of the Protestant Christians through their trials won praise and admiration from many who had little sympathy with their religion.

The Hon. Antonio Fraเดlette, of Venice, who introduced a bill in the last Italian Parliament to exclude Catholic teaching from the public schools, on the ground that it is immoral, has been reelected by a large majority although all the influence of the Vatican was used against him.

In order to form a Catholic "Center" in the Italian Parliament such as exists in the German Reichstag, which should use its influence to maintain the power of the Pope over the Government of the country, the Pope suspended the rule forbidding Catholics to vote, and a list of Vatican candidates was sent to the archbishops and bishops, with instructions to secure the return of these men by every possible means. Some of the methods used came under the new Penal Code, with the result that many bribers and corrupt electors are now in prison, waiting trial. The local correspondent of the Italian paper Adriatica says that at the birthplace of the present Pope the priests went about carrying crucifixes, and saying to the people, "If you do not vote for Indri (the Papal candidate) you will have an earthquake here that will throw down your houses like that which destroyed Messina."

At Messina itself the priests told the people that God had sent the earthquake to punish the deputies from that district (who were killed) and chastise Italy because they and others had voted for the bill to shut out the Catholic teaching from the public schools. In commenting on this, an Italian paper said the Roman Church had made God into a political agent.

Protestant "Converts" Returning from Rome

Whenever a Protestant becomes a Roman Catholic the Jesuits and Paulist Fathers send to the daily press an account of such "conversion." But when that deluded Protestant has his eyes opened—a process which usually takes only a few weeks or months—and returns to the faith of his fathers, weary in soul and sick at heart from the deceptions practiced, and the superstitions imposed, upon him, the press extends to him the charity of silence. Not one in ten of those who have been thus deceived in going over to Rome ever make any announcement of their sad experience. But some earnest souls publicly declare that they have been thus fooled and humbly seek to return to the Protestant fold. The Converted Catholic has recorded scores of such cases, and recently referred to the renunciation of Romanism by several former ministers of the Protestant Episcopal Church who had been thus deceived, such as Revs. F. E. J. Lloyd, R. P. Eubanks, and others. Another case is referred to in the *Living Church*, August 28, 1909, where the following letter appears under the heading, "A Recantation:"

To the Editor of *The Living Church*: May I ask you to be good enough to permit me through your columns to express to the Church at large my regret for the deep affront put upon her by my unfaithfulness in forsaking her communion some eighteen months ago and joining that of the Roman Catholic Church?

I can only repeat what I have already written Bishop Anderson, that my action was due to a serious error of judgment and a misapprehension of the true situation.

Relying upon your courtesy I offer this apology to all those who may have been offended by anything I may have said or written at the time of my perversion and ask them to accept it as an act of reparation and proof of my return to the Church of my baptism, which I hope to serve faithfully in the years to come.

I may say that the Bishop has approved my return to the Church, and has requested the Rev. E. V. Shayler of Grace Church, Oak Park, to receive me.

James B. Haslam.

372 Washington Boulv., Chicago, Aug. 17, 1909.

It is hoped Mr. Haslam will warn other members of the Protestant Episcopal Church to beware of the wiles of Rome.

THE CALDWELL SISTERS AND THE ROMAN CHURCH

On Tuesday, October 5, the Marquise des Monstiers-Meriville passed away on board the German steamer *Kronprinzessin Cecilie* soon after the vessel arrived in the harbor of New York.

This lady, who before her marriage was Miss Mary Gwendolin Caldwell, of Kentucky, caused a great sensation in both Europe and America in October, 1904, not only by her action in leaving the Roman Catholic Church but by her manner of doing so.

She was living in Rome at that time, and sent the following letter to the Associated Press:

Rome, October 30, 1904.

Dear Editor:—It may interest some of our readers to know that the Marquise des Monstiers-Meriville, formerly Miss M. G. Caldwell, who, it will be remembered, founded the Roman Catholic University at Washington some years ago, has entirely repudiated her former creed. In an interview with me the other day she said:

"Yes, it is true that I have left the Roman Catholic Church. Since I have been living in Europe my eyes have been opened to what that Church really is, and to its anything but sanctity.

"But the trouble goes much further back than this. Being naturally religious, my imagination was early caught by the idea of doing something to lift the Church from the lowly position which it occupied in America, so I thought of a university or higher school where its clergy could be educated, and, if possible, refined.

"Of course, in this I was greatly influenced by Bishop Spalding, of Peoria, who represented it to me as one of the greatest works of the day. When I was twenty-one I turned over to them one-third of my fortune for that purpose.

"But for years I have been trying to rid myself of the subtle yet overwhelming influence of a Church which pretends not only to the privilege of being 'the only true Church,' but of being alone able to open the gates of Heaven to a sorrowful, sinful world.

"At last my honest Protestant blood has asserted itself, and I now forever repudiate and cast off the yoke of Rome."

The sensation caused by the publication of this renuncia-

tion of Roman Catholicism was all the greater because it had been through this lady's generosity, before she was married, that the Catholic University at Washington was founded. She was held in high esteem by Pope Leo XIII, who bestowed upon her the Golden Rose and several of the most eagerly sought medals within his gift. When she gave \$300,000 for the founding of the university at Washington he invited her to a special audience that through him she might receive the thanks of the whole Catholic world.

Cardinal Gibbons, Archbishop Ireland, Bishop Spalding and other members of the hierarchy as trustees of the Catholic University, were assembled in Washington at their annual meeting on the day this letter of repudiation of the "yoke of Rome" by the founder of the institution was published. In the providence of God it was the psychological moment to bring confusion upon that un-Christian, un-American organization which has perverted the truth of God and is antagonistic to the liberties of the human race.

As might be expected, several Jesuitical attempts were made to bring the Marquise des Monstiers-Merinville back to the Roman fold, and even Pope Pius X tried what he personally could do. But the "honest Protestant blood" this lady inherited from her English father and from the Breckinridges of Kentucky, of which family her mother was a member, asserted itself, and she continued firm in the Protestant faith. The father, a man of large wealth, had been entrapped into the Roman Church, but the children, though brought up in that faith, still retained the American spirit of liberty and freedom.

Though weakened in body by years of physical suffering the Marquise retained full possession of her mental faculties to the last. When she left Europe on her last voyage, she was aware that the end of earthly things was not far off for her, and she expressed a wish to die on American soil. As she found her vitality rapidly failing, she asked that her private physician, Dr. R. Ohle, the ship's surgeon, her secretary, an Italian courier and three nurses should all be with her when she expired. She did not ask for any priest, and took the precaution named above to prevent the circulation of re-

ports that she had in the last moments again put her neck under what she had publicly called "the yoke of Rome."

The picture of the Marquise des Monstiers-Merinville represents her when she was one of the most brilliant and conspicuous ornaments of the society in which were represented the wealth, the culture, the official power and the fashion of Washington. Her intellectual powers were great, and no such forcible indictment of the Roman system was ever set forth in so concise a form, as in her letter of renunciation of Roman Catholicism.

THE BARONESS VON ZEDTWITZ

There were only two children in the Caldwell family, the deceased lady and Miss Elizabeth Caldwell, who became the wife of a German nobleman, Baron Von Zedtwitz, a member of the Lutheran Church. He lost his life in a collision between his yacht and that of the German Emperor, leaving an only child to the care of the mother, who is bringing up the young Baron in the Protestant faith.

In 1905, the two ladies returned to this country on a visit, during which the Baroness Von Zedtwitz went to Peoria, Ill., to see Bishop Spalding on some business affairs. Of course the Roman Catholics who had influence with the newspapers promptly furnished paragraphs stating that the call was made in order to find a way back to the Roman Church.

The Baroness, however, immediately took steps to contradict these and her statement given to the press was noted in *The Converted Catholic* for January, 1906. When the Baroness Von Zedtwitz saw a copy of that Magazine, she sent us the following letter:

"New York, Jan. 18, 1906.

"To the Editor of *The Converted Catholic*:

"Dear Sir:—My attention has been called to an article in the January number of *The Converted Catholic* concerning my present attitude toward the Church of Rome. Will you allow me space in your next publication to make a few corrections which various daily papers have omitted to do in connection with my visit to Peoria?

"I wish to emphasize the fact that I did not visit Bishop

Spalding to seek reinstatement in the Roman Catholic Church. Nothing could be farther from my intention. The visit had nothing of a social character, and was extremely unwelcome to him, to his family, and his immediate surroundings.

"I wish to contradict the false report that Bishop Spalding has ever been the guardian of my sister or me. He never has had any authority whatever over us. My parents never saw him nor even knew of his existence, and there is no kinship whatever between his family and mine. He was presented to us by Catholic nuns in our youth, in order to prevent our escape from Roman influence on leaving school.

"A system of domination, terrorism and intrigue has been practiced on us since my father's death, and we were constantly made to feel and even told that our emancipation from Rome meant our disappearance from life. It was owing to threats of this kind that my sister decided to make her renunciation of Popery a public matter, and thus thwart the criminal projects of the Church of Rome.

"I wish to repeat and request that you cause it to be known as far as it lies in your power that I have renounced absolutely the Roman Catholic Church, and repudiate its corrupting tendencies. Baroness Von Zedtwitz."

Soon after the publication of this clear and forcible statement, the Baroness Von Zedtwitz gave a full explanation of her reasons for renouncing Roman Catholicism in a volume with the title, "The Double Doctrine of the Church of Rome."

The charming personality of the Baroness Von Zedtwitz gives additional force to her vigorous intellectuality, and it is to be hoped that her facile pen will again be used to expose the deceit and the hypocrisy of the Roman system.

In presenting her portrait to Christ's Mission, this noble lady expressed her cordial sympathy with the work, over her autograph:

*Aldred Blamey on getting
James A. O'Conor President
New York Dec. 21. 1908.*



The Late Marquise des Monstiers-Merinville.



The Baroness Von Zedtwitz.

The Roman Church and Womanhood

It is one of the boasts of the Roman Catholic Church that in exalting, and almost deifying the Virgin Mary, it has lifted up all womanhood in the eyes of mankind. It makes of its nuns spouses of Christ, and withdraws them from the world, where their virtues might be supposed to do so much good as leaven in communities where such influences are so badly needed. If the published statements of Cardinal Gibbons and other high priests of Rome are to be taken at their face value, the Roman Church is the great fountainhead of liberty of every kind for everybody. But all the facts of history, past and present, are contrary to these declarations; and all Roman Catholic women can learn from the Boston Pilot, Archbishop O'Connell's organ in New England, in what estimation women generally are held by the Church of Rome. In an editorial article in the Boston Pilot, quoted by the New York Independent, recently, we read:

Woman does not want the ballot. A few sexless creatures do. They have exhausted every other sensation producing agency. They have at last come to this. They want the rights of men. Let them have them, but let it be understood at the same time that they assume the obligations and troubles of men. . . . They cannot have their cake and eat it, too. . . . The trouble with these howling females is that they have been spoiled. They are like shouting, disobedient children, who muss up a drawing-room and disturb the guests and shame their families by atrocious temper. . . . The normal woman in the prime of life is condemned by nature to certain periods of seclusion. That one fact removes women from the struggle of life and the competition of men.

The Christian ladies who are so nobly striving for the full emancipation of woman, and who are continually solicited by the Roman ecclesiastics and the few Catholics in good society to patronize their entertainments, bazaars and euchre parties should remember what the real spirit of the Roman Church is toward their sex. There is not, in all this country, another organization making any profession of religion, that would refer in such terms to the cultured womanhood of America.

The Boston Pilot was known for many years as the Roman Catholic organ of Democracy in New England when it was

owned by Patrick Donahoe and edited by John Boyle O'Reilly. At his death, Jeffrey Roche became its editor, and it was still a Democratic organ until the Presidential election in 1904, when it supported Mr. Roosevelt, and swung the Catholic vote of New England into the Republican ranks. Immediately after Mr. Roosevelt's election, he appointed Mr. Roche to the lucrative position of American Consul at Genoa, Italy, where he died last year. The Boston Pilot is now owned by Archbishop O'Connell, and is edited by himself and his priests, and such Catholic journalists as could not hold their places on respectable papers.

While the Roman hierarchy are very glad to get all the money that they can out of the women of the Church, as well as all the devoted toil and self sacrificing labors of thousands of them in all parts of the world who give themselves up to the service of the Church, in convents and similar places, the severest condemnation is meted out to any who are so wicked as to do any thinking for themselves. If there are any women in the whole world who are really acquainted with the Papacy and its works, they are the women of Italy. During the last session of the Italian Parliament a bill was introduced to exclude the teaching of the Roman Catholic Church from the public schools on the ground that it was "immoral," because of the nature of the ethical instruction imparted by the Jesuits in their excuses for lying, equivocation, etc. Recently a great congress of Italian women was held in Rome, attended by delegates from all parts of the country, and after some discussion the Congress passed a resolution heartily endorsing this bill. This action on the part of the congress greatly infuriated the Vatican, which had hoped to use the women of the land as champions of its pretensions against those who sought to deliver the youth of the country from the thraldom of the priesthood.

Recently old Pope Pius X received a deputation from a federation of Catholic societies of women, and in an address to those ladies he said: "Woman can never be man's equal,' and cannot therefore enjoy equal rights. Few women would ever desire to legislate." But Pius is behind the age.

Prominent Roman Catholic women in America are bitter against the Pope for his opposition to the present day efforts for the uplift of womankind. In the New York Tribune, recently, Miss Mary Coleman, a practicing lawyer of this city, is reported as saying:

I was brought up in a convent, and I have the highest regard for the Pope, but I don't think his words will have the slightest weight with Catholic women who think for themselves. On the contrary, every utterance of this kind by a man of prominence is a point gained, as it shows the strength of the movement. That the Pope should take this view of the matter is natural enough. He doesn't know anything about the women of the present day. He has lived in a little world of his own and is not familiar with the conditions of the real world where both men and women have to struggle for existence, and the question of sex isn't considered at all. I believe he was a poor man once, but it was so long ago that he has probably forgotten it, and the conditions in Italy are different.

Miss Coleman is too good a lawyer not to perceive that when she denounces the Pope as an ignoramus on the woman question she should logically reject his claims to open heaven for women by his absolutions and indulgences. What does he know about women anyhow?

An Appreciative Note

A few years ago a Christian man who was a subscriber to The Converted Catholic wrote to the office, asking that the Magazine should not be sent to him any longer, as he could not afford to pay for it. As the Magazine was evidently doing him good and he was doing good with it, he was told it would be sent to him as long as he lived, and that he need not concern himself about sending any subscription.

Recently this letter was received from his widow:

"Dear Sir:—My husband has passed on to a better life, where I hope I will soon join him. It was such a comfort to him that you continued to send him The Converted Catholic when he was no longer able to pay for it.

"Hoping that the Lord will bless you and give you many years yet, in which to continue your noble work.

"Mrs. J. S."

A Whole City Excommunicated

A Rome despatch to The New York Sun, October 4, said:

The Pope, through the Consistorial Congregation, has pronounced personal and general excommunication against all the inhabitants of Adria, a city of 12,000 inhabitants on the River Po, near the Adriatic Sea, and its suburbs for severely injuring Bishop Boggiani of that diocese with sticks and stones during a recent anti-clerical demonstration there.

This is the first general excommunication of a city during the present pontificate.

"COME OUT OF HER, MY PEOPLE"

Commenting on this wholesale excommunication, the New York Independent, October 7, says:

An entire city in Italy, of 12,000 inhabitants, has been excommunicated en masse by the Pope for physical injury to a bishop sent to preside over its churches. The people who united in this outrage certainly deserved whatever rebuke excommunication can give. They may not care, but so long as they stay in the Church they should obey it. The way out is open; the duty within is loyalty, or at least peaceable decency.

It is all very well to say that those twelve thousand Italians may not care for the Pope's excommunication, by which they are deprived of all the sacraments, and that the way is open for them to come out of the Roman Catholic Church. But who will show them the way out? They have been taught that there is no way of salvation, no way of being Christians, no forgiveness of sins, no hope of heaven, except by the sacraments of the Church; and the bishops and priests have a monopoly of these "means of grace."

By and by we shall hear that those excommunicated Italians are "infidels," and some of them even "anarchists," because they may seek to wreak vengeance on the Church officials—bishops, priests, monks and nuns—for deceiving them and keeping them in ignorance and degradation. The wrecking of thirty-five churches, monasteries and convents in Barcelona, Spain, recently, was attributed to "anarchists" in the press despatches, which were censored by the Spanish government. But these rioters were also Roman Catholics,

as there are practically no Protestants in Barcelona. The fact is that outraged Catholics are everywhere rising up against the Roman Church as an intolerable despotism. They want freedom and are fighting the enemy of all freedom in the only way they know. They have never heard of the liberty wherewith Christ hath made us free, though their high priests have told them that the Roman is the only Church of Christ on earth. How can they come out of it and be partakers of the liberty of the children of God unless the message of salvation is conveyed to them by those who have been blessed by it? By and by Catholics in America will seek to cast off the Roman yoke, and they also will be accounted anarchists by the hierarchy and their friends. Surely there is no missionary work in the whole world making such loud demands on God's people as the evangelization of the Roman Catholics. When they hear the good news of the Gospel they will accept it more readily than the heathen of Asia and Africa.

There is daily increasing evidence that the Roman Catholic hierarchy cannot control the actions of the intelligent Catholics who wish to be Americans in every sense of the word. They cannot be good Americans and Romanists.

Form of Bequest to Christ's Mission

I give and bequeath to Christ's Mission, organized in the City of New York, according to the Laws of the State of New York, the sum of \$..... to be applied to the use and purposes of said Mission.

THE CONVERTED CATHOLIC

A MONTHLY MAGAZINE.

Specially designed for the instruction of Protestants regarding Romanism, and the enlightenment and conversion of Roman Catholics to the Evangelical Faith.

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Making a "Monsignor"

In the Scranton, Pa., Times, October 11, there was a long report of the investiture of the Rev. John P. O'Malley, of St. John's Roman Catholic Church, Pittston, with the title and dignity of "Monsignor." The Papal decree making this priest "my lord" is given in the Scranton paper as follows:

"Pius X, Pastor-of-Pastors.

"Beloved Son—Health and apostolic benediction. We very well know that you, for the past forty-five years have perfectly performed the duties of the sacred ministry: and that you have erected in the diocese of Scranton many churches and in your present parochial office are still accomplishing pious and zealous work.

"Wherefore, moved by the very urgent desire of your bishop so that you may fully reap as a reward of your service and also as singular mark of the will of the Pope, we by these letters of our authority create, elect and proclaim you a Roman official, that is a domestic prelate. We accordingly grant that you wear the purple vesture and also that you lawfully wear, even in the Roman Curia, the linen hand-made garment, known as the rochet, and that you may enjoy and use each and all individual honors, privileges, prerogatives and indults which other ecclesiastics promoted to this dignity shall enjoy and use at any time. All things to the contrary notwithstanding.

"Given at Rome at St. Peter's under the seal of the Fisherman the tenth day of August, nineteen hundred and nine, the seventh year of our Pontificate. To our beloved son, Patrick O'Malley.

"Signed, R. Card. Merry del Val,
"Secretary of State."

Though the priest's name is John, it is characteristic of the ecclesiastics at Rome to dub him Patrick in this formal document; just as they mixed up the names of Shanahan and Shahan, in connection with an important appointment in the Catholic University at Washington.

It is amazing how the priests can be tickled by a title and a bit of purple on their cassocks. The supposed dignity enables them to overawe the people. In the last few years over a hundred American priests have been flattered by these titles. Poor Father Tom Ducey, whose death we noticed last month, was made a monsignor about twenty years ago, but Archbishop Corrigan sent the papers back to Rome.

Rome Invading Denmark

The Boniface Society is the chief German Roman Catholic organization for extending Catholicism in Germany and adjacent lands. At its general meeting at Paderborn, last summer, the Bishop of Euch, Copenhagen, reported successful advances in Denmark.

Edouard von Hartmann, the keen-witted pessimist philosopher, describes in his political essays the Centrum (which is the Roman Church in German politics) as "the storming column of the counter reformation thrown far forward into the heart of Germany." This column has now been pushed another step ahead into Scandinavia. The advance is due largely to the Princess Marie, an Orleanist and a Catholic, who married Prince Waldemar, brother of the present King of Denmark, and who has been exceedingly active in the interests of the Papal Church. Several Danish noblemen and litterateurs have been won over by her, and a large new Church has been built on Stenos-Gaden, as well as several Catholic asylums and the like.

One is tempted to ask if the United States Government is not, indirectly at least, lending a friendly hand to this movement. It has filled the consular representation in Denmark with Catholics, Messrs. O'Brien, Egan and Shaughnessey being the Ministers to Denmark and consul to Copenhagen respectively. Whether this constellation of churchmen was arranged purposely or not is not easy to say. At any rate the Danes are likely to make incomparable butter and to sing the hymns of Grundtvig for many years to come as good Protestants. An Irish-American Papal armada could be no serious menace to them. It should be noted, however, that the appointment of Roman Catholics by our Government to official positions in Protestant countries is most ardently desired by the Roman propaganda.

At the same meeting in Paderborn, Bishop Schaeffer of Dresden expressed regret that he was not in a position to give an equally good report. Is it possible that Mr. Gaffney, our consul there, a naturalised American of fourteen years standing, is less useful to his Church than his brethren in Copenhagen? If so, why has that pattern Catholic and philanthropist, the King of the Belgians, decorated him?

E. G.

Departed Friends

A courteous Christian gentleman and a valued friend of Christ's Mission, in the person of Albert B. Whitney, M.D., has left the scenes of earth for the eternal home. Dr. Whitney frequently attended the services in the Mission chapel, and at one of the meetings in the early summer he gave an eloquent testimony both of his own faith in Christ and of the good work of Christ's Mission which he had followed with ever-increasing interest for more than thirty years.

The pulpit Bible in the chapel was a gift from a member of his family. He will be greatly missed by us all.

REV. DR. BLACKBURN

Last month it was a great shock to the people of the Church of the Strangers when they learned that their pastor, Rev. D. Asa Blackburn, had died in the New York Hospital. He had been ill for some time, but his death at the age of 47 was a great surprise to all his friends. As the Church of the Strangers is only a few doors from the Christ's Mission building and Dr. Blackburn also lived on West Fifty-seventh street, he was a frequent caller at the Mission, whose work he greatly admired. He was a Southerner by birth, like his predecessor, the Rev. Dr. Charles F. Deems, the first pastor and founder of the Church of the Strangers. For fifteen years Dr. Blackburn was a faithful beloved pastor of the church, and greatly admired and respected by the community as a good man and most friendly gentleman. Being the nearest ministerial neighbor to the workers in Christ's Mission, his departure is a personal loss to them.

DR. GEORGE DOWKONTT

Among the Christian workers in New York City, Dr. George Dowkontt, whose death took place in August, had a conspicuous place. He was born in London, England, the son of a Polish patriot, and was a Roman Catholic in his youth. While connected with the English navy he was converted in a sailor's mission in Liverpool. He came to America in 1879, and after graduating in medicine established a training school for medical missionaries in this city. In the early years of the Northfield conferences Dr. Dowkontt, the Rev. Jacob Freshman, D.D., the converted Jew, and Rev. James A. O'Connor, who had then recently established the work of Christ's Mission, were conspicuous among the speakers on their special lines of Christian work.

Editor O'Connor's Letters to Cardinal Gibbons

Eighth Series.

No. 9.

331 West Fifty-seventh Street, New York, November, 1909.

Sir:—While the tide of immigration from European countries continues to flow in such a large volume towards this continent, and especially to the United States, every thoughtful American must be concerned for the future of our country. Can this foreign element be absorbed and assimilated so as to continue and preserve the spirit of liberty and freedom on which our institutions are founded? A Jewish writer, Israel Zangwill, thinks this can be done. In a widely quoted paragraph from one of his recent works it is said:

America is God's Crucible, the great Melting Pot where all the races of Europe are melting and re-forming! Here you stand, good folk, think I, when I see them at Ellis Island, here you stand in your fifty groups, with your fifty languages and histories, and your fifty blood hatreds and rivalries. But you won't be long like that, brother, for these are the fires of God you've come to—these are the fires of God. A fig for your feuds and vendettas! Germans and Frenchmen, Irishmen and Englishmen, Jews and Russians—into the Crucible with you all. God is making the American.

As a comment on this someone may say, the American is already made, eighty millions of him, and we are getting along very well, growing in wealth and power, the envy and admiration of the world. So far as the interests of your Church are concerned, Cardinal, you are ready to strike hands with the Jew in extolling the possibilities of the country. But you know it would be death to the hierarchy and the supremacy of the Pope to have all the Catholic immigrants molded into genuine Americans. Time and opportunity may do wonders, but it is the policy of your Church leaders to retard the process of assimilation by segregating your people from the mass of the population. You hope to do this by keeping them in ignorance and by using them as pawns in the game of politics. Public men must be made to recognize the power of the Catholic vote, even while you know that

you are losing your members by tens of thousands every year, because your Church has no spiritual power with which to bless them; and the success that has attended your efforts to get a grip on political affairs bodes ill to the future of the nation.

One of the most conspicuous results in this direction recently has been the enactment of laws in several States, of which this is one, making October 12, the day on which Christopher Columbus discovered one of the West Indian islands, a public holiday in honor of this event. The purpose of this scheme is evident to the most casual observer, for this date precedes the November elections by a few weeks, and by organizing great processions and large gatherings, the local priests will be able to impress politicians of all parties with the strength of the Catholic vote and the necessity for meeting any demands that may be made upon them in the interests of the Roman Church.

The more we learn about Columbus himself, his manner of life, and especially the institutions he represented, the more incongruous appears the spectacle presented by citizens of free States such as make up this Union, stopping work for a whole day in order to honor his memory.

Justin Winsor, librarian of Harvard University, in his book, "Christopher Columbus," gives a careful estimate of his personal character; and on pages 505 and 506, after discussing various influences of the age upon the discoverer, he says, in part:

That Columbus was a devout Catholic according to the Catholicism of his epoch, does not admit of question, but when tried by any test that finds the perennial in holy acts, Columbus fails to bear the examination. There was no all-loving Deity in his conception—his Lord was one in whose name it was convenient to practice enormities. He shared this subterfuge with Isabella and the rest. He had no pity for the misery of others, except they be his dependents and co-sharers of his purposes. He found a policy worth commemorating in slitting the noses and tearing off the ears of a naked heathen. He talked a great deal about making converts of the poor souls, while the very first sight which he had of them prompted him to consign them to the slave-

mart, just as if the first step to Christianity was the step which unmans.

The first vicar apostolic sent to teach the faith in Santo Domingo returned to Spain no longer able to remain, powerless, in sight of the cruelties practiced by Columbus. Isabella prevented the selling of natives as slaves in Spain when Columbus had despatched thither five shiploads. Las Casas tells us that in 1494-96 Columbus was generally hated in Espanola for his odiousness and injustice, and that the Admiral's policy with the natives killed a third of them in those two years.

The very first words he used in conveying to expectant Europe the wonders of his discovery suggested a scheme for enslaving the strange people. He had already made the voyage that of a kidnapper by entrapping nine of the unsuspecting natives.

It is to Columbus, too, that we trace the beginning of that monstrous guilt which Spanish law sanctioned under the name of repartimientos, by which to every colonist, and even to the vilest, absolute power was given over so many natives as his means and rank entitles him to hold.

But even if he had been a totally different character from that represented by this learned historian, he personified spiritual tyranny and temporal despotism of the most odious kind. He represented the Papal power as supreme in the State and using the kings under its power to crush out anything like religious or civil liberty with fire or sword. He represented the Inquisition and all the horrors associated with that institution, and where he ruled there would have been no toleration of anything but Papalism of the very worst type. From the careers and deeds of Cortez in Mexico and Pizarro in Peru, we can judge something of what the rule of Columbus would have been like over such peoples, although Columbus seems to have lacked many of the finer qualities possessed by those two typical Catholic adventurers.

American Protestants would render good service to their country if they took advantage of this holiday to instruct their children on the essential differences between the Catholicism of Columbus and the principles of the Declaration of Independence and the Constitution of the United States, and point out the poverty, ignorance and other evils that flourish in the so-called Catholic countries—and in our own, too, in

proportion to the power of the Roman Church over the people.

If we consider the principles and the institutions that Columbus represented, it will not be difficult to imagine what kind of country this would have been had he taken possession of it and established its government.

In the first place, none but Spaniards would have been allowed to come into the country and no trade or commerce would have been permitted with any other country than Spain. The colonists who might come would have been ruled by him and his officers like those of Espanola, who hated him and were glad to see him return to Spain.

Of liberty of any kind he had not the slightest conception, and just as he lived under the spiritual tyranny of the Papal Church himself and was exploited by its ecclesiastics for their profit, so he oppressed all who dwelt under his authority, for his own advantage. His patrons and employers, Ferdinand and Isabella of Spain, made themselves the tools of the Papacy in every department of government, and he would have tried to create another Spain here if he had had the opportunity.

Not one of our free institutions would ever have existed for an hour if he could have prevented its invasion, and he would have promptly set the agents of the Inquisition upon any person who should have tried to introduce any of them. To him the Pope was the real Vicar of Christ on earth, the King or the Emperor ruled by divine right, and the Bible—if he ever heard of it—was something to be destroyed wherever found. Liberty of conscience, freedom of the press, the freedom of any part of the life of a man from the control of the priest, and the right of the people to any voice in political affairs would have been to his mind inventions of the devil; while the mere suggestion of separating the Roman Church from the national treasury in any country or of tolerating the existence of any school or college not in the grip of the bishops or religious orders, would have made him feel that any person entertaining such ideas was worthy of instant death.

After Spain had been in the Philippines for three hundred years, the American army found savages within fifty miles of Manila; so it is safe to assume that under Spanish rule much of this country would still be in possession of warlike Indians, whose territories would not yet have been invaded by steam engines and automobiles, any more than has been by far the greater part of the immense territory of Brazil. This continent would probably be as little explored as South America, in which most of what development has been done has been accomplished by Protestant nations and Protestant capital.

The institutions represented by Columbus have destroyed the commerce of Spain, Portugal, all the Italian republics, and hindered the development of Austria's trade. By the Revocation of the Edict of Nantes they dealt a blow to that of France in the reign of Louis XIV from which it has never fully recovered. They have also put Guatemala, San Salvador, Nicaragua, Peru and Ecuador in a class by themselves at the foot of the column of commercial nations, though every one of those countries is rich in natural resources. While the history of Mexico and of Peru tells us what the Roman Church has done for countries possessing wealth easily obtained, it has not yet made one new country, or developed a single colony. On the other hand, the attempts of Catholic countries to create colonies have all been miserable failures, while the Dutch and English colonies, founded and developed on Protestant principles, have become the envy of all other nations—this country being far and away the most magnificent example the world has ever seen.

There is a widespread impression in this country that the bigotry and intolerance of the Roman Church represented by Columbus is a thing of the past, and that there would be no danger, Cardinal, of your Church persecuting Protestants in these days even if it had the power; but while the echo of the Columbus celebration here was still in our ears, at Barcelona, a Spanish patriot, Francisco Ferrer, was executed at the bidding of the Jesuits, whose schools he had supplanted by secular institutions of learning.

Yours truly, James A. O'Connor.

Bits of Correspondence

From Ohio: I have shared your hopes and fears concerning the growth of Romanism in this country. It really seems as if the so-called Protestants were anxious to hand the country over bodily to the Roman Catholics. I was feeling very badly about it one evening this past summer, and so turned to the Bible for relief, and opened right on the 124th Psalm, and the first words showed me where our hope lay—"to trust in the Lord."

F. H.

From Connecticut: I am charmed with the spirit you manifest in all your writings. While stating your convictions with clearness and decision you are free from injecting into them the gall of bitterness. We are not likely to state the truth too plainly, but knowing what you do it would seem to require much of patience and Christian forbearance not to be drawn into embittered discussion by which we gain nothing and lose much. You have the earnest good wishes of many who would be pleased to turn their wishes into gold to aid you. May God supply all you need.

J. H. L.

From Massachusetts: Please send me some printed matter that would help to convince some friends of mine that the Roman Catholic Church will never rule the world. Those friends seem to have the idea that Rome must rule in this country, and they are all Protestants, too. I claim that God and the truth as it is in Christ will ultimately rule, and that until the Roman Church is renewed by the spirit of God her power must be temporary. When the time comes that she is cleansed of her errors, she will not try to rule, but will fall into line with other Christians to work for the glory of God, and the bringing in of His Kingdom on the earth. I have just read a report of your work in the Boston Watchman, and it is most encouraging to know that so many Catholics are learning the truth of our Protestant faith.

C. C. N.

From Xenia, Ohio, the Rev. William G. Moorehead, D.D., writes: I greatly appreciate your faithful testimony as to the dangers which lie hidden in the heart and in the purpose of the Roman hierarchy. Had that despotic system the power, Protestant liberty, Protestantism itself, would soon be extinct. May you be sustained in your much needed work.

The Renewal of Subscriptions

The Converted Catholic is conspicuous among the missionary periodicals of this country in that it is able to pay the expenses of publication—when all our friends pay their subscriptions promptly. This is the more remarkable because it has no great denomination or church organization behind it, and no income derived from advertisements.

Our good subscribers, however, are second to none in their loyalty and friendship; and it is to their kindness that the Magazine's success is largely due.

During this month and December nine-tenths of the subscriptions for 1909 will expire, and it is of great importance to this work that the renewals for 1910 should not be delayed. Indeed, this month is the time when help is most needed.

There is not one of our friends who would willingly let this work become embarrassed for lack of the subscription; but forgetfulness on the part of a number of subscribers is certain to produce that unpleasant result.

It has been well said that the person who pays promptly is kin to him who pays double. Indeed, as was said in the Magazine last month, the expenses of publication have doubled since the commencement of this work, though the subscription remains the same, and it would be a gracious act if subscribers would remember that and double their subscriptions for next year. Some may think that they could not do this, but scarcely any one will say that the Magazine is not worth the increased price. The friends who have borne this fact in mind are blessed indeed, and have been a blessing to the toilers in this difficult and most necessary work. The subscriptions sent this month will help to keep the depleted treasury from vanishing altogether.

The good already accomplished in this cause is but the forerunner of far greater things, and all who have sustained it by their prayers, their sympathy, their gifts and their loving kindness can rejoice in that they have had a share in the success that has been achieved.

Almighty God has blessed the work all these years, and His promise is to continue blessing His co-workers.